

Mind



Matter

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Physical Life--The Primary Department in the School of Human Progress.

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NO. 48

A Spirit Mother to Her Daughter.
BY HORACE M. RICHARDS.

I have seen you, O my daughter,
When you little thought me nigh;
I have caught the falling tear-drop,
And have grieved to hear you sigh.

I cast come so close unto you,
And can nestled to your heart,
You shall feel my presence often,
For we never more will part.

And day by day I'll guard you,
And guide you in the right,
And through the clouds and darkness
Will lead you to the light.

My presence shall go with you,
Through my form you do not see,
And the beating of your own heart
Shall tell you that 'tis me.

Taken courage, then, my daughter,
And the load from your load,
For I still am walking with you,
To help you on the road.

Be cheerful, too, my daughter,
As 'tis God's sunshine in;
The world is full of beauty,
And of crowns for you to win.

The world is full of beauty,
And its flowers shall strew your way,
Till through its shadowy portals
You reach eternal day.

The world is full of beauty,
Which shall light up its gloom,
And cheer your path of duty,
Till we meet beyond the tomb.

Philadelphia, Pa.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

On April 20, M. S. 31, I had a private sitting with Alfred James. I received the following among other communications: "The medium has been under control for some time, and communications from several spirits had been given when one came making the sign of the cross with the forefingers of the medium's hand."

"What is this?" (Meaning the sign he was making.) "Do you know that that has saved all people?" I said, "not all in spiritualism, but only saved those who placed their faith in it." He continued: "If a man has money and he chooses to starve rather than use it, what are you going to do with him?" The same way with the spiritual enemies, he remarked. I understood that when you mean by a spiritual cross. He answered: "The cross of Christ as understood in a spiritual sense, have held it up, others have not, and I know of no one who stands the better off."

I have stood by the dying bedside of thousands. I have pointed them to this cross, I do not regret it to-day. It was my bread--my meat--my drink--and I preach it now as I did then. I am a minister, not a teacher, but Christ and His commandments. There is no other way by which man can be saved. There are none so close--none who guard the Christian interests more closely than we do. "Soak your soul with will, we will, our spirit cannot make your doctrines take root."

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"Fifth. The death of another old soldier loved and honored myself?" (Dr. Gardner of Boston) "a strong opponent of error and a great lover of truth, will take place this year."

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Entered at the Post Office at Philadelphia,
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PUBLICATION OFFICE,
Second Story, No. 713 Sansom Street,
Philadelphia.

For rates of Advertising and Terms of Sub-
scription, &c., see advertising columns on third page.

Mind and Matter Free Circle.

We will on Monday afternoon next at 3 o'clock, have a free public circle at this office, which will be continued weekly on May afternoons at the same hour, for the purpose of giving the public notice, that Alfred Jones will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

Dr. J. V. Mansfield's Offer.

61 W. 42d Street.
NEW YORK, Oct. 4, 1872.

DEAR BROTHER RONCHETT.—We may say to all who will send you it, sealed letter or will write it to us for free charge, "This offer may stand open from October 4, for four months, ending February 4, 1873. All letters to be sent to you and forwarded to us. We will accept no other offer but this. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written. Respectfully,

J. V. MANSFIELD.

Just As We Expected.

Speaking of the committee's defense of Mrs. Stewart and Miss Morgan, published in MIND AND MATTER, of the 11th and 18th instant, Col. Bundy says:

"We hope every reader of the *Journal* who may see it, will quickly recognize that it is made manifest that we have no evidence against the Pence-Hall or the spiritualists, but that Col. Bundy probably divined the fact that any reply to it would be better than nothing, and that nothing could be better than another reason for keeping the suit from trial."

Col. Bundy does well to claim the *Banner of Light* and "Bro." Colby as his allies in his crusade against mediums. A spiritual paper, the columns of which are closed against mediums, who are cruelly and most unmercifully assailed is a medium of any sense. It is just as much as if a man were to call himself a Spiritualist, but the reckless manner in which you are loading your soul with falsehood and crime. Were you a Spiritualist you would not dare to commit the moral outrages of which you are guilty.

But what we particularly notice is the hypocritical language of Col. Bundy that he desires to establish the claims of Spiritualism to absolute certainty by scientific methods. To show that there is not a particle of sincerity in this pretense we ask Col. Bundy to make an effort to prove that our friends for our readers as fast as practicable. We are determined that the truth shall be known and therefore shall give both sides of the case. Durst the *Journal* act as honorably in the premises? We know it durst not.

Hear The Hypocrite.

Nothing could more fully show the unscrupulous and deceit of Col. Bundy, in his efforts to blacken and discredit Mr. Ansel Edwards and Miss Morgan than his editorial entitled "Our Position." In it he says:

"We are not striving to prove that there are no genuine materializations; but we have shown that there are no genuine spiritualisms—either parlans or spiritual readers. That a large proportion of the manifestations in the present movement are of the latter kind, we cannot doubt; but it is beyond all question that we have done our duty in placing before the public the testimony in support of these charges, that cannot be impeached. We desire the entire facts to be considered, and we believe that justice will be done to us. We do not deny that spirit power cannot be proved by the mere assertion of Mrs. Stewart, as the evidence of her having been taken and offered for sale. * * * More recently during Mr. Peebles' memorable visit to his 'Mecca of Marvels,' both Jesus and the Virgin (?) Mary materialized; while not long since the unblushing, audacious trickster, Mr. Fenton, went far, we learn, to produce a naked male form claiming to be Jesus. For a year or two past, naked male forms have been shown at Terre Haute in private seances." Such is the averment of Mr. Coleman. What Mrs. Stewart does not tell us is the force of argument in favor of the claim that Laura Morgan is now sitting under test conditions is also false. It is evident that she must move to an absolute certainty by scientific methods that the phenomena are of spiritual origin. The sources at Terre Haute are not conducted in the interests of Spiritualism or of fair dealing. We do not believe in commercial Spiritualism, such as is practiced at Pence Hall, and pure undiluted Scientific Spiritualism.

The notorious cited by Mr. Coleman is J. Sanford, of Helena, Montana. The statements of this man are so manifestly false as to merit no notice. Sanford is every way worthy of his place with the slanders, Bundy, Hutchinson & Co. and Miss Morgan. Their friends are everywhere throughout this broad land and the world, and Col. Bundy and his slandering crew will find that they will have to pay very heavily for their sins. The unrestrained spirit of that poor weak hunted soul.

The *Banner of Light* is the *Terre Haute* of the Sanfords of Helena, Montana. The statements of this man are so manifestly false as to merit no notice. Sanford is every way worthy of his place with the slanders, Bundy, Hutchinson & Co. and Miss Morgan. Their friends are everywhere throughout this broad land and the world, and Col. Bundy and his slandering crew will find that they will have to pay very heavily for their sins. The unrestrained spirit of that poor weak hunted soul.

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MIND AND MATTER.

Spirit Communications.

MIND AND MATTER FREE CIRCLE.

MONDAY, Oct. 13th, M. S. 32.

The Chairman. The time has arrived for the circle to begin. It is unnecessary for me to state at length the nature and object of these circles. They meet at the request of spirits who desire to give to those needing guidance and spiritual help such aid as they can; and thinking they can interest us best in regard to what they have been experiencing as spirits, they come here to give us general public information concerning these matters. The earlier part of the meeting will be devoted to the asking and answering of questions. The control giving the answers purports to be Dr. Chalmers, the Scotch divine. Then will follow such communications from spirits as can take control.

W. W. Case, the Indian control, says that Dr. Chalmers' desire was that he will have a spirit come here, as he is the author of the answers to the questions asked to-day, to answer the question propounded by Col. Kase at the last circle, as to his experiences as a spirit.

Question. Is there any reliable rule by which one can judge the nature of a control, whether it is that of a truthful or a devious spirit? When the circumstances are not such as to give one a conviction, are there no means, beyond one's own intuition, of deciding how far a communication may be depended upon as genuine?

The Control. In a reliable, truthful control, unless before an audience, where there are numerous minds to judge of it, must entirely rest upon your own judgment for the time being, whether it meets that ideal standard that you have set up in your mind. I cannot say that this will be easy to do, but I can say this, that inside of you is the internal man acting upon the external man, and these two taken in conjunction are all that have been allowed in the unfoldment of matter, so far, to judge what is true and what is false. There is a time coming when you will become more clear and when you will know what you are deceived of not immediately. But until that time comes, you must take the state of unfoldment in which you live as you find it. Repeat the latter part of my question.

It was asked by the chairman.

The Control. If you know the spirit, you can certainly form an estimate whether it is speaking correctly or incorrectly. If you do not know it you must try that spirit to the best of your judgment in order to arrive at the truth. There is the only answer that can be given under the present circumstances; when men and women become more educated a better answer can be given.

Now, if there are no more questions I will introduce the gentleman that was spoken of by the Indian guide, and he will give you his experience at his return into spirit life and during his development, so far, in it.

The Chairman. We will be most happy to hear it.

The Control. The gentleman I will now introduce is a proper I should say spirit, a spirit as it would be called in the mortal life. He is a celebrated Indian soldier, Sir Henry Havelock, a gentleman I think who can enlighten you concerning his spiritual experience in the after life.

Another control.

Friends—Every one who knows anything of man knows that I was what was known as a Christian soldier. I died in the full belief of the abiding merits of a Saviour in the after life. I came here to-day to unfold to you just how much of that expectation has been realized; and to do this honestly and clearly, and to be duty as a spirit. Pass me over under this classification, and enter the after life. The first thing that a good man—not that I say that I was a good man—but the first thing that a good man, or one that aspires towards the supreme good, has to meet, when passing away from an earthly death bed, is to pass through these dark intelligences; pass all those that were in your very life. They are always here because their physical attractions, not spiritual attractions, are so strong as to hold them here. Every good and pure soul has to force its way through these dark intelligences; and this is the true condition of that which was set forth by Jesus of Nazareth, that a man has to pass through to a certain extent a kind of hell or purgatory before he reaches the mansions of light. This is the way he passes through all the dark intelligences; passes all those that were drinkers of rum in this mortal life; those that were prostitutes; those that were opium smokers and those that despaired upon any of the physical senses in a mortal state, for instance, I say for my sake to a person, and when I reached that beyond what was it? Stretched on all sides was an immense plain. Upon this plain I saw like the great walls of China rising, many walled cities. Within these walled cities are confined those narrow sectarians who have not yet been converted to the truth. And every one of you as a spirit may try to find whether you can have happiness there until the dry rot or monotony kills you out. After this you reach a certain station where spirits that have become free from these wretched states of mind, who are wise, who are good, who are of the moral state, and each and every one in this wretched state looks back upon his or her past folly and compares it with the opening future. They examine everything, and that which does not agree with their reason and their individuality, they cast aside, they then cast aside these hardened and the wisdom-state. Beyond this opens what is called the clairvoyant state. In this state the likeness of the unfoldment of matter becomes so ethereal that your spirit body seems to become so light, so happy, that you surround yourself with a halo of glory, and that you look back and see the same conditions, and each and every one in this wretched state looks back upon his or her past folly and compares it with the opening future. They examine everything, and that which does not agree with their reason and their individuality, they cast aside, they then cast aside these hardened and the wisdom-state.

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Again the Control changed.

GOOD AFTERNOON—I am none of your crying sort, I ain't. And the reason why I don't cry is because I was a politician, and they don't often cry. It has been some years since I left this mortal life, and I am still the same set of iron-hearted men to whom the world has given birth. I am still the same from my own standpoint, and he who does not come up to that cannot associate with me. It is natural for me to be just what I was when I was born again, and that is the reason why I am still the same, and after I was dead my family annoyed themselves by squabbling over it, and they are welcome to it, for I could not tell them what was right and what was wrong. I tell them that they should not stop out of my pathway, of what I think is right or what I expect a man or woman to do. No! Not to become an angel and sit next to God. Because what I think is right is born in me. I germs have to grow, and when I am in order to see this time, it is the office of every man and woman within the sound of my voice this afternoon to help this great cause along; help it right to this point, and you will realize the grand and glorious magnificence of the after life, that day in the millennium. And when that great day, when the archangels will come to you, has arrived, you will find that this has been the hope of all nations. Men will come in the clouds of glory, with their millions of angels. They will be welcomed and after I was dead my family annoyed themselves by squabbling over it, and they are welcome to it, for I could not tell them what was right and what was wrong. I tell them that they should not stop out of my pathway, of what I think is right or what I expect a man or woman to do. No! Not to become an angel and sit next to God. Because what I think is right is born in me. I germs have to grow, and when I am in order to see this time, it is the office of every man and woman within the sound of my voice this afternoon to help this great cause along; help it right to this point, and you will realize the grand and glorious magnificence of the after life, that day in the millennium. And when that great day, when the archangels will come to you, has arrived, you will find that this has been the hope of all nations.

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Again the Control changed.

GOOD AFTERNOON—I am none of your crying sort, I ain't. And the reason why I don't cry is because I was a politician, and they don't often cry.

It has been some years since I left this mortal life, and I am still the same set of iron-hearted men to whom the world has given birth. I am still the same from my own standpoint, and he who does not come up to that cannot associate with me. It is natural for me to be just what I was when I was born again, and that is the reason why I am still the same, and after I was dead my family annoyed themselves by squabbling over it, and they are welcome to it, for I could not tell them what was right and what was wrong. I tell them that they should not stop out of my pathway, of what I think is right or what I expect a man or woman to do. No! Not to become an angel and sit next to God. Because what I think is right is born in me. I germs have to grow, and when I am in order to see this time, it is the office of every man and woman within the sound of my voice this afternoon to help this great cause along; help it right to this point, and you will realize the grand and glorious magnificence of the after life, that day in the millennium. And when that great day, when the archangels will come

Original Poetry.

UNION OF PURPOSE.

BY LOIS WAISBROOKER.
Of workers we're feathers hand;
One common cause unites us;
When hearts are joined, to join our hands
For love and truth delights us.
For love and truth bring liberty,
The freedom God hath given;
And truth, and love shall make
This earth like unto heaven.

Conservatives may threaten hard;
'Tis little that we'll need them;—
We'll let them see where we place our word
That we will give them—Freedom—
Aye, freedom that shall make their souls
Expand like opening flower,
The liberty that's fit to dwell
In truth's immortal bower.
Hardships cannot our spirits shock;
We know they lie before us;
But standing firm upon the rock
That's built by her brother o'er us;
We'll give them a home in gathering hosts
Of aspiration hairy, strong,
Their shafts can pierce us but to bring
A conqueror's crown of glory.
We'll never permit the hosts of night
To shut the gates of morning—
To intercept the ray of light
That on us would be dawning.
No! by the truths already born,
And by their strength unbroken,
Though myriad forms unite,
Our cause shall never languish.

PHYSICAL APPEARANCES OF SPIRITUAL REALITIES.

A DISCOURSE BY THE SPIRIT PHOENIX, GIVEN THROUGH THE ORGANISM OF MRS. CORA L. V. RICHMOND, TRANCE SPEAKER, AT CHICAGO, ILL., SUNDAY, A. M., SEPTEMBER 28TH, 1870.

(Reported for *Mind and Matter*.)

Oh, Thou Eternal Spirit! Thou life and light!
Thou ever-giving Soul! from Thine infinite love
and knowledge, all things must emanate!—I laws
be fashioned; and the visible universe must ex-
pect but a portion of being, and a small portion
of thy divine presence. Thus through the attributes
of mind and spirit, brought nearer by the manifesta-
tion of Thy power and presence within the soul; we still perceive that the visible universe expresses
but a portion of that law and of life which the invisible
spiritual world contains. The man of science, of fashion-
ed clay, can but feebly express the thought
and aspiration of the soul, so Thy law of love must
be manifest to the inner perception, the inspiration,
the power, out of Thy spirit through the avenues
of the soul itself.

With the divine perfection last! Thou fas-
tional the firmament, the stars and the earth! How
responsive to the laws of its being! Shall not
the soul approach Thee with a surpassing power?
Shall we not unfold more and more toward
the perception of Immortal? And the life and light
that is within, may it not be greater? In the mor-
ning form until at last its power and loveliness re-
main forever perfect?

Oh, may Thy life beam upon human thought,
May the consciousness of immortality thrill and
pervade the onward course; until the earth is filled
with its prophecy; until death and darkness, doubt
and terror, are removed, and the glory of the im-
mortal realm dawns upon the spirit with unspeak-
able grandeur.

Unto Thee, oh Divine Soul! Unto Thee, Indi-
vidual Parent! Unto Thee, Life and Light Immortal,
we render praises now and forever.

THE DISCOURSE.

The visible universe is what is endowed with physical organization, based on thoughts of reality
and truth, and from this arises the measurement of
reality, that the measurement of reality, in the universe,
must be made. Which is the truest, the most correct,
and the most accurate? If science in her premises is correct,
then the physical universe is the reality, and its be-
ing is the sole basis of human judgment.

All knowledge must be derived from the appear-
ances of nature; that which is invisible, unseen,
imperceptible, to our outward senses, is not known
by the mind, and its aspiration, must be con-
cluded to be unreal. Jans not surprised that the
absolute materialist considers there is no immortal-
ity, (I mean immortality for the individual man),
since he is not able to conceive of any other than
such an immortal life, while the substances
of nature are mortal, and primal atoms must
inevitably be eternal in duration. There is no
evidence that any form of organic life is forever
perpetuated, and that it can only be perpetuated
through successive generations; and the result
is to the mind that observed appearances are other
phenomena merely; that life in its very basis is trans-
cendent; that only a general and universal being
is eternal; that atoms and primal essences may
be existent for ever, but that being organized
and combining, or uniting, are the accidents of
substances, which had their combination at birth, and
have been subsequently added to by every form of
aggregation, that man's mind must necessarily be
the result of this organism.

I am not surprised that the real materialist,
and the devout student of natural appearances,
should consider this the sole basis of life; and who
believes that form of man includes all there is of
his being, and with the decadence of the form the
spirit, or mind, must also cease as an entity. But
a closer student of the subject is not deceived by
appearances, who are perfectly well acquainted
with the investigations of science, and who have
been subsequently added to by every form of
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the result of this organism.

The same is true of sound; a mumbly sound,
a rapid sound, a sound without distinct pulsation,
intonation and tune, can make no impression upon
the sense of hearing; but the sound is essential
to the universe in music; the sound is essential
between every note almost; and those powers
that indicate the measurement of time are the real
measurements of human sensation. If sound occurs
more rapidly than the appearance of imperfections
in the construction of a violin, and the frequency of
the pulsations of the strings, to be supposed, is
an evidence of spirit power, an individual
satisfaction grows more complete as they
occur to you more and more individually. But
as observers of manifestations you are found to
record that which is impersonal, as well as that which
is personal; and the result is that which is given
to the eye, and the ear, and the brain, and the body,
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